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Zu Sophokles.

Soph. O. T. 1339—1359

ἢ προσήγορον
 ἔτ' ἔστ' ἀκούειν ἡδονᾶ, φίλοι;
 οὐδὲ νυμφίος
 βροτοῖς ἐκλήθην, ὧν ἔφυν ἄπο.

Da diese Verse eurythmisch dem Senar 1335—1355 entsprechen, fordert das Metrum:

ἀκούειν ἔστ' ἔθ' ἡδονᾶ, φίλοι;
 ἐκλήθην, ὧν ἔφυν ἄπο, βροτοῖς.

Soph. O. T. 871 μέγας ἐν τούτοις θεός —. Vielmehr entsprechend dem antithetischen Verse θεὸν οὐ λήξω ποτέ: θεὸς ἐν τούτοις μέγας.

Jena.

M. S.

Coniectanea in Euripidem.

(Continuata e p. 310 sqq.)

Novam et satis largam coniectandi materiem corrupta versuum initia mihi praeherunt:

Phoen. 504 sqq.: ἄστρον ἂν ἔλθοιμ' ἡλίου πρὸς ἀντολὰς
 καὶ γῆς ἐνερθε δυνατός ὧν δρᾶσαι τάδε,
 τὴν θεῶν μεγίστην ὥστ' ἔχειν τυραννίδα.

Audiamus Klotzium: 'Mihi simplicissima huius loci explicandi ratio haec videtur, ut credamus Euripidem, quum dicere posset: ἄστρον ἂν ἔλθοιμ' ἄνω καὶ γῆς ἐνερθε, istud ἄνω alia formula circumscripsisse itaque pro eo posuisse ἡλίου πρὸς ἀντολὰς, propterea autem ἄστρον tamen casu genitivo extulisse, quod non ab adverbio suspensus est genitivus, sed quia adverbium comitatur tantummodo ei casui quo manifestior ipsius significatio fiat.' Ipsae huius scilicet simplicissimae rationis machinae cuique persuadebunt foede corruptum esse locum ita restituendum:

ἄστρωτ' ἂν ἔλθοιμ' ἡλίου πρὸς ἀντολὰς.

Ἄστρωτα pro ἀστρώτως est sine stragulis cubans. Falso enim ἐλθεῖν ἡλίου πρὸς ἀντολὰς explicari in coelum ascendere atque humum quam pedibus calcamus huic itineri sufficere praeter poetas luculentus testis exstat Apollodorus, qui de Orione occaecato bibl. I, 4, 3 haec refert: ὁ δὲ ἐπὶ τὸ χαλκεῖον ἐλθὼν καὶ ἀρπάσας παῖδα ἕνα, ἐπὶ τῶν ὤμων ἐπιθέμενος, ἐκέλευσε ποδηγεῖν πρὸς τὰς ἀνατολὰς. ἐκεῖ δὲ παραγενόμενος ἀνέβλεψεν, ἐκκαεῖς (εἰς καεῖς scribendum) ὑπὸ τῆς ἡλιακῆς ἀκτίνος,